**Misunderstanding Occult Terminology**
**Part Two**

**Aeons, Aeonic Theory, Accelerationism, And The Aeonic Perspective**

Richard Moult: Atu XX (Aeon)

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**Aeon: Etymology**

The word aeon is an alternative transliteration of the Ancient Greek αἰών (aion) and which Greek term historically had a diversity of meaning depending on context and whether it was used poetically (such as by Homer and Aeschylus) or whether it was ascribed a particular meaning by philosophers such as Plato and Aristotle or by later Hellenistic doctrines such as those recounted in the Corpus Hermeticum.

The meaning thus varied: from 'life' to 'age' (of mortals) to the 'ageless life (the eternity) of the cosmos', to a personified deity named Aἰών who later became understood by gnostics and others as an emanation of the Christian God.

For instance, in the Agamemnon of Aeschylus it refers to mortals: τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον, which Myatt {1} translates as "who, except for the gods, passes their entire life without any injury at all?"

While in Aristotle it was associated - qv. De Caelo et Mundo - with the being, the existence, of the cosmos and thence with 'the divinity'.

The eleventh tractate the Corpus Hermeticum mentions Aion in connection with sophia, 'wisdom',

> But the Sophia of theos is what?
> The noble, the beautiful, good fortune, arête, and Aion {2}

In the work of Carl Jung, Aion was considered to represent an 'epoch', with various epochs being associated with various archetypal symbols, such as Christ as a symbol of the Self. For Renaissance and later occultists Aeon was represented by the Major Arcana Tarot card XX signifying Judgement, usually as in the theological 'The Day of Judgement'.

But, according to 'The Sinister Tarot' of the Order of Nine Angles (ONA, O9A) as described in the manuscripts published in 1989 in *Naos* {3} Atu XX is represented thus:

> "A bearded man sits at a table opposite a woman in a semi-transparent red robe. The man is dressed in black. On the table is the Septenary Star Game. To the left are the crumbling remains of a stone building, some areas of which are covered by ivy and grass.
>
> To the right is a tall, jagged stone. The man and the woman are looking toward the distance where a full

moon and some stars are visible above the horizon. A burning city is indistinct on the horizon. A rent has appeared in part of the night sky and through it Dagon-like shapes are emerging."

Which 'sinister tarot' image links to how the O9A exoterically depicted the term Aeon, with an Adept (esoteric) interpretation illustrated above.

#### O9A Aeonic Theory

The theory of Aeons is central to the esoteric (the occult) philosophy developed by the pseudonymous Anton Long, manifest as that esoteric philosophy is in the ONA/O9A.

The O9A theory of Aeons was described in Anton Long's 1980s text Aeonic Magick: A Basic Introduction, a revised version of which was published in 1994 and in which it is stated that:

> "Aeon is the term used [by the O9A] to describe a stage or a type of evolution. Evolution itself is taken to result from a certain specific process - and this process can be described, or explained [or 're-presented' ] via a bifurcation of time. That is, evolution is an expression of how the cosmos changes over or through or because of, 'time' - this 'time' having two components. These two components are the causal and the acausal [...]
>
> An aeon is a manifestation, in the causal, of a particular type of acausal energy. This energy re-orders, or changes, the causal. These changes have certain limits - in both causal space and causal time. That is, they have a specific beginning and a specific end. A civilization (or rather, a higher or aeonic-civilization) is how this energy becomes ordered or manifests itself in the causal: how this energy is revealed. A civilization represents the practical changes which this energy causes in the causal - in terms of the effect such energy has on individuals and this planet. A civilization is tied to, is born from, a particular aeon. By the nature of this energy, a civilization is an evolution of life - a move toward a more complex, and thus more conscious, existence [...]
>
> Aeons, civilizations and individuals are examples of organisms. They are all created, or are born; they all grow and change; and they all at some time die. They all occupy a finite space over a finite span of time.
>
> They all undergo metamorphosis or change.
>
> They all possess an organic structure of change. This structure - for aeons, civilizations and individuals - is of a similar type, and it can be studied and thus understood. That is, various 'models' can be developed to describe this structure and the changes it undergoes. In essence, a civilization is the practical manifestation of a particular aeon, and an individual is an aspect, or part of, a particular civilization or a particular culture." {4}

The text also states that

> "All aeonic magick can only be used, by its nature, in three ways - (i) aid the already existing or original wyrd of an existing aeonic civilization; (ii) create a new aeon and thus a new aeonic civilization; (iii) distort or disrupt an existing civilization and thus the aeonic forces of that civilization. That is, aeonic magick involves working (a) with existing aeonic energy (as evident in the associated aeonic civilization); or (b) against existing aeonic energy; or, finally, it involves (c) creating a new type of aeonic energy by opening a new nexion and drawing forth new acausal energies. Thus aeonic magick involves knowing the wyrd of the presently existing civilization and if there are/have been any attempts to disrupt that wyrd, magickally or otherwise."
>
> The O9A identify, and name, six aeonic civilizations associated with human life on Earth: four from the past, the current aeon, and a postulated future aeon. These six aeons are:

| Aeon | Symbol | Associated Civilization | Dates | Magickal Working |
|---|---|---|---|---|
| Primal | Horned Beast | -- | 9,000-7,000BP | Shamanism |
| Hyperborean | Sun | Albion | 7,000-5,500BP | Henges |
| Sumerian | Dragon | Sumeric/Egyptiac | 5,000-3,500BP | Trance/Sacrifice |
| Hellenic | Eagle | Hellenic | 3,000-1,500BP | Oracle;Choral-dance |
| Thorian (Western) | Swastika | Western | 1,000BP-500AP | Ritual |
| Galactic | -- | Galactic | >2,000eh | Star Game and > |

Notes:
(1) 'BP' means Before Present (c.1980eh); 'AP' means After Present.
(2) There was no civilization (aeonic or otherwise) associated with the first aeon.
(3) The magickal centres (or nexion) for the civilizations are as follows: Albian - Stonehenge; Sumerian - between the Tigris and Euphrates [near present-day Baghdad]; Hellenic - Delphi; Western - area in the Welsh Marches.

In addition, the O9A have clearly, and many times, stated that their Aeonic Theory is based on Myatt's fusion of the

ideas of Spengler and Toynbee as outlined in Myatt's 1984 text *Vindex: Destiny Of The West*. {5} That is, that their Aeons are not mythological but instead relate to the gradual and historical evolution of human beings as manifest in the civilizations that arose in certain geographical areas. Furthermore, their concept of aeons is specific: of their birth, growth, decline, and death, with their longevity being limited: typically 1,500-2,000 years.

Thus the O9A concept of aeons is very different from that of other occultists (modern and otherwise) who, invariably in a vague or a confusing way, have used the term 'aeon', with some for example claiming aeons can last for only a few decades because they themselves as a self-declared 'Ipsissimus' have uttered a 'Word' which creates a new aeon. {6}

Furthermore, the O9A conception of archetypes is based on aeons: that each aeon produces different archetypes and that these archetypes - like their associated aeon and civilization - wane and finally die, with new archetypes being born, representing as such new archetypes do a new aeon and a new civilization. Which understanding of archetypes diverges from the understanding of Jung and his followers. As Anton Long noted in his important but still neglected text *Magick, The Sinister, Aeons, and The Psyche of The Folk*:

> "It needs to be understood that the ONA uses such terms as psyche, and archetype, in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung. Thus, esoterically understood, an archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal and thus "in the psyche": it is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases)." {7}

In that text he also wrote that:

> "In essence, all genuine magick is Sinister because it is Change: a move-toward a new bringing-into-being. A re-ordering in the causal. That is, it is a presencing of the acausal - from which all that is evolutionary and life-affirming arises."

**Accelerationism**

Since 2018 the O9A has been mistakenly described as being "part of the accelerationist trend" {8} with the recent term accelerationism implying a specific praxis or strategy which is believed to be able to cause, to accelerate, the downfall of 'the Establishment', or governments, in targeted nations, and as applied to 'right-wing extremist' groups or movements is said to involve tactics such as armed groups inciting violence, confronting and inciting 'minority (non-White) people' and organizations; confrontation with the authorities such as the police; and 'lone-wolf' and group sabotage, and assassinations and terrorism.

In terms of the O9A the example often used is O9A Insight Roles which are claimed to be accelerationist in intent. However, the importance of such Insight Roles has been exaggerated with certain suggested Insight Roles {9} erroneously used to described the raison d'être of the O9A, whereas they are temporary experiences to be used by an External Adept for between six and eighteen months only, with the individual moving on to the other individual tasks of the Seven Fold Way such as the three to six month long rite of Internal Adept undertaken alone in a wilderness area, and the subsequent also individual lunar-month long Rite of The Abyss. {10}

Furthermore, as applied to the O9A, accelerationism is irrelevant because a primary aim of the rite of Internal Adept is to develop what the O9A term a personal 'aeonic perspective', described in detail in the section below, of which perspective Anton Long wrote, {11}

> "the O9A emphasis is on individual, internal change, not on violent revolution with our aims Aeonic not causal. Thus we do not seek some causal violent revolution now or in the immediate future but an Aeonic change over decades, centuries. Way back in 2011 I wrote:
>
> > The essence of the sinister (the Left Hand Path) association known as The Order of Nine Angles is that – as praxis, as a living society of diverse human beings – it is a sinister experiential means of individual and collective eleutheria. A practical way which enables our liberation from such forms (causal abstractions) as hold us in thrall physically, psychically, and collectively, and thence enable us to evolve ourselves, as individuals, and to establish new ways of living consistent with eleutheria, with our freedom to be unique individual human beings [...]
>
> Our sinister liberation is of two kinds – the individual and the Aeonic, and both of these take certain durations of causal Time, from a few years in the case of individuals, to several centuries in the case of Aeonic liberation. This Aeonic liberation is the practical destruction of the existing status quo (manifest for instance in nation-States and their laws) and the emergence of our New Aeon, manifest in our new ways of sinister individual and tribal living."

In 2011 he had also written:

> "One outward sign – if one is interested in such mundane things – of our practical deeds are our people. Their change, their transformation by their association with the ONA and their use of the praxis of the ONA. And it is these people who by this very transformation of themselves – and what many of them will subsequently do in the world of mundanes according to how the sinister mood takes them – that moves us toward our causally-understood aims and goals and which brings-into-being our new aristocracy spread over the world.
>
> A practical aristocracy which is sinisterly subversive not because it seeks to implement some abstraction in some causal time-scale or is motivated by some causal idealism (such as overthrowing some nation-State),

but because it aids and enhances the lives of those belonging to it in practical and often material ways – for instance, in terms of influence, in terms of providing goods and services, and in materially rewarding loyalty and honour and service to its members and participants." {12}

That is,

> "the practical destruction of the existing status quo is Aeonic and the result of changing - liberating - individuals through pathei-mathos using techniques such as the Seven Fold Way with its ordeals and challenges for each individual spread over a decade or more." {11}

**The Aeonic Perspective**

One of the least known aspects of the esoteric philosophy of Anton Long - of the Longusian hermetic tradition - and perhaps one of the least understood, is the Aeonic Perspective which infuses and affects the life and the deeds of the Adept.

Which perspective is explained in *A Glossary of Order of Nine Angles Terms*, v. 7.05, as

> "some of the knowledge O9A folk have acquired through a combination of practical experience, through a scholarly study, and through using certain Occult faculties and skills, such as esoteric-empathy. This knowledge is of the birth-life-death of Aeons and their associated civilizations, and of how the esoteric movement that is the O9A has a perspective - a sinister dialectic - of both centuries and of "the sinister-numinous" and of how Aeons manifest acausality through 'the sinister-numinous'. In addition, the knowledge includes how a new aeon can be brought-into-being and how it manifests καλὸς κἀγαθός." {13}

The metamorphosis of Aeons and their associated civilizations - their nature and their necessary decline, replacement, and ultimate demise - also applies as noted above to not only the causal governments, societies, nations, ideologies and religions, of such Aeons and civilizations, but also to the causal abstractions that such causal entities manufacture during their temporal life.

The Adept therefore has or has acquired an a-causal view of such causal abstractions and causal entities which in practice means that Adepts have no further need of, or like the Rounwytha were never involved with, the dialectic of opposites and the personal learning that can result from an exeatic championing of one opposite against the other, or sometimes of both opposites at the same or at different times.

Thus the majority of Adepts concentrate on the slow generational transmission of their esoteric knowledge and/or on adding to the knowledge and understanding of human culture through such mediums as Art, music, Cræfts, {14} science, literature, and scholarly study and research. There is thus no concern with what some have termed 'the great replacement'; no need for so-called 'accelerationism'; and certainly no aim, no desire among us, as many mistakenly believe, to "seek the violent overthrow [of] Western civilization through violent means," {15} be such means described by the Establishment and others as "terrorism" or otherwise.

For not only will that causal entity termed Western civilization naturally decline and fall and be replaced in the not too distant future, probably within the next hundred years or so, but such violent means means will achieve little, if anything, of any consequence in Aeonic terms, as Myatt during his years of neo-nazi activism came to understand from personal experience. {16}

This understanding of the metamorphosis - of the decline, replacement, and demise, of societies - was understood centuries earlier by the Muslim scholar Ibn Khaldun who in his seminal text al-Muqaddimah {17} described how what he termed Asabiyyah, the initial bonds of loyalty, trust, and shared experience (pathei-mathos) of clans and tribes and which bonds are often the genesis of societies, change and break-down over four or so generations of causal time leading to fundamental changes within and the eventual decline of societies.

That such understanding, such wisdom, is seldom known and seldom appreciated even in the modern West - and even if known by those in positions of power and influence within an existing modern society - is never acted upon, is indicative of how primitive we as a species, en masse, still are.

Which primitivity is why personal esoteric adventures such as the traditional O9A Seven Fold Way {18} and the more recent Hebdomian Way {19} were devised and are generationally transmitted: to lead, over periods of causal time, more and more individuals to discovering such wisdom through practical challenges and an appreciation of The Aeonic Perspective.

RP, Haereticus Reputandus, et al
2025

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**Notes**

{1} DW Myatt (2013). *The Agamemnon of Aeschylus*. ISBN 978-1484128220.

{2} The Greek of XI, v. 2 is

> Ἄκουε, ὦ τέκνον, ὡς ἔχει ὁ θεὸς καὶ τὸ πᾶν. θεός, ὁ αἰών, ὁ κόσμος, ὁ χρόνος, ἡ γένεσις. ὁ θεὸς αἰῶνα ποιεῖ,

> ὁ αἰὼν δὲ τὸν κόσμον, ὁ κόσμος δὲ χρόνον, ὁ χρόνος δὲ γένεσιν. τοῦ δὲ θεοῦ ὥσπερ οὐσία ἐστὶ [τὸ ἀγαθόν, τὸ καλόν, ἡ εὐδαιμονία,] ἡ σοφία· τοῦ δὲ αἰῶνος ἡ ταυτότης· τοῦ δὲ κόσμου ἡ τάξις· τοῦ δὲ χρόνου ἡ μεταβολή· τῆς δὲ γενέσεως ἡ ζωὴ καὶ ὁ θάνατος. ἐνέργεια δὲ τοῦ θεοῦ νοῦς καὶ ψυχή· τοῦ δὲ αἰῶνος διαμονὴ καὶ ἀθανασία· τοῦ δὲ κόσμου ἀποκατάστασις καὶ ἀνταποκατάστασις· τοῦ δὲ χρόνου αὔξησις καὶ μείωσις· τῆς δὲ γενέσεως ποιότης . ὁ οὖν αἰὼν ἐν τῶι θεῶι, ὁ δὲ κόσμος ἐν τῶι αἰῶνι, ὁ δὲ χρόνος ἐν τῶι κόσμωι, ἡ δὲ γένεσις ἐν τῶι χρόνωι. καὶ ὁ μὲν αἰὼν ἕστηκε περὶ τὸν θεόν, ὁ δὲ κόσμος κινεῖται ἐν τῶι αἰῶνι, ὁ δὲ χρόνος περαιοῦται ἐν τῶι κόσμωι, ἡ δὲ γένεσις γίνεται ἐν τῶι χρόνωι.

Myatt - in his *Corpus Hermeticum: Eight Tractates*, ISBN 978-1976452369 - translates as:

> Hear then, my son, of theos and of everything: theos, Aion, Kronos, Kosmos, geniture. Theos brought Aion into being; Aion: Kosmos; Kosmos, Kronos; Kronos, geniture. It is as if the quidditas of theos is actuality, honour, the beautiful, good fortune, Sophia. Of Aion, identity; of Kosmos, arrangement; of Kronos, variation; of geniture, Life and Death.The vigour of theos is perceiveration and Psyche; but of Aion: continuance and exemption from death; of Kosmos, a cyclic return and renewal; of Kronos, growth and abatement; of geniture, capability. Aion, thus, is of theos; Kosmos of Aion; Kronos of Kosmos; and geniture of Kronos.

In his extensive commentary on v.2 he notes:

> Aion. αἰών. A transliteration since the usual translation of 'eternity' imposes modern (cosmological and theological) meanings on the text, especially as αἰών can also imply a personification of a 'divine being', and 'an age or era' of long duration, or the lifespan of a mortal (as in Herodotus: πρὶν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι, Book 1, 32.5). In Aristotle, αἰών has specific meanings which the English term 'eternity' does not describe. For instance, in Περί Ουρανού where he writes:
>
> Ὅτι μὲν οὖν οὔτε γέγονεν ὁ πᾶς οὐρανὸς οὔτ' ἐνδέχεται φθαρῆναι, καθάπερ τινές φασιν αὐτόν, ἀλλ' ἔστιν εἷς καὶ ἀΐδιος, ἀρχὴν μὲν καὶ τελευτὴν οὐκ ἔχων τοῦ παντὸς αἰῶνος, ἔχων δὲ καὶ περιέχων ἐν αὑτῷ τὸν ἄπειρον χρόνον (Book 2, 1).
>
> Which is somewhat echoed in this tractate in respect of Kosmos which is not just a coming-into-being but always just is, from Aion (γενόμενος οὔποτε καὶ ἀεὶ γινόμενος ὑπὸ τοῦ αἰῶνος).
>
> Interestingly, Jung used the term to describe a particular archetype, one which provides "intimations of a kind of enantiodromian reversal of dominants" as he writes in his Aion: Researches Into The Phenomenology Of The Self.
>
> In addition, αἰών - as with the following χρόνος - might well be a personification, or an esoteric/philosophical term or principle which requires interpretation, as might κόσμος (Kosmos). Since κόσμος here does not necessarily imply what we now understand, via sciences such as astronomy, as the physical cosmos/universe it seems inappropriate to translate it as 'the cosmos', especially given expressions such as οὐδὲ ἀπολεῖταί τι τῶν ἐν τῷ κόσμῳ τοῦ κόσμου ὑπὸ τοῦ αἰῶνος ἐμπεριεχομένου.
>
> Kronos. χρόνος. For reasons I have explained many times in my writings (for instance in Appendix I), I do not translate χρόνος as 'time', which translation seems to me to impose a particular modern meaning on the text given that for centuries the term 'time' has denoted a certain regularity (hours, minutes) measured by a mechanism such as a clock and given that the term 'duration' is usually more appropriate in relation to ancient Greek texts where the duration between, for example, the season of Summer and the season of Autumn was determined by the observations (the appearance in the night sky) of certain constellations and stars.
>
> geniture. γένεσις. The unusual English word geniture expresses the meaning of γένεσις here: that which or those whom have their genesis (and their subsequent development) from or because of something else or because of someone else. Alongside χρόνος, αἰών, and κόσμος, here γένεσις could well be a personification.
>
> It is as if the quidditas of theos is [...] τοῦ δὲ θεοῦ ὥσπερ οὐσία ἐστὶ... Quidditas – post-classical Latin, from whence the English word quiddity – is more appropriate here, in respect of οὐσία, than essence, especially as 'essence' now has so many non-philosophical and modern connotations. Quidditas is thus a philosophical term which requires contextual interpretation. In respect of οὐσία, qv. Aristotle, Metaphysics, Book 5, 1015α:
>
> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> [Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.]
>
> In addition, I follow the MSS, which have τὸ ἀγαθόν, τὸ καλόν, ἡ εὐδαιμονία.
>
> honour. ἀγαθός. That is, the substance of theos - in mortals - is manifest in the brave, in nobility of character, in what being noble means. Regarding ἀγαθός as honour rather than some abstract, disputable 'good', qv. my commentary (i) on Poemandres 22 and (ii) on τὰ μὲν γὰρ φαινόμενα τέρπει [...] φανεροῖς in section 9 of

Ἑρμοῦ πρὸς Τάτ ὁ κρατῆρ ἡ μονάς (tractate IV), and (iii) Appendix II and III.

good fortune. εὐδαιμονία.

Sophia. σοφία. A transliteration, because - just like ἀληθής - it is not necessarily here something abstract, something disputable, such as 'wisdom' or 'good judgement'. Just as with Aion and Kronos, it might be a personification or used here as an esoteric term which thus requires contextual interpretation.

identity...arrangement. ταὐτότης...τάξις. An alternative for 'identity' would be 'form' (but not necessarily in the sense used by Plato and Aristotle) for the meaning seems to be that Aion provides the form, the identity, of beings with Kosmos arranging these forms into a particular order.

of Kronos, variation. See the note on Aristotle, Metaphysics, Book 5, 1015α, above.

vigour. ἐνέργεια. As at Poemandres 14, not 'energy' given that the word energy has too many modern connotations and thus distracts from the meaning here. See also the note on 'activity' in section 5 where 'activity' is a more perspicacious translation.

cyclic return and renewal. ἀποκατάστασις καὶ ἀνταποκατάστασις. I take this expression as implying something metaphysical rather than astronomical; an astronomical meaning as described, for example, in the Greek fragments of a book on astrology by Dorotheus of Sidon (qv. *Dorothei Sidonii carmen astrologicum. Interpretationem Arabicam in linguam Anglicam versam una cum Dorothei fragmentis et Graecis et Latinis*, edited by Pingree, Teubner, Leipzig, 1976).

> For there is a similar metaphysical theme in Poemandres 17 - μέχρι περιόδου τέλους (cyclic until its completion) - with apokatastasis becoming (possibly as an echo of Greek Stoicism) a part of early Christian exegesis as exemplified by Gregory of Nyssa who wrote ἀνάστασίς ἐστιν ἡ εἰς τὸ ἀρχαῖον τῆς φύσεως ἡμῶν ἀποκατάστασις (De Anima et Resurrectione, 156C) where apokatastasis implies a return to, a resurrection of, the former state of being (physis) of mortals lost through 'original sin' and in respect of which returning baptism is a beginning.

{3} The description is given in the O9A text *Naos*, first published in 1989, https://archive.org/download/naos-physis-magick/Naos-Physis-Magick.pdf

{4} The article is included (pp.678ff) in *The Definitive Guide To The Order of Nine Angles: Theory and Praxises* (Seventh Edition, 2015) available at https://archive.org/download/definitive-guide-to-the-order-of-nine-angles_202201/definitive-guide-to-the-order-of-nine-angles.pdf

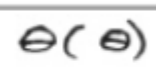
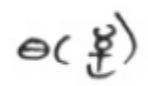
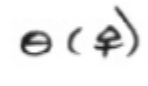
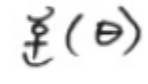
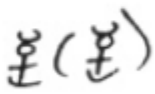
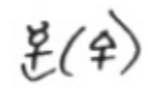
{5} Facsimile of 1984 edition: https://archive.org/download/myatt-vindex/myatt-vindex.pdf

{6} An example is Aquino of the Temple of Set who in his The Book of Coming Forth by Night declaimed that Crowley inaugurated a new aeon in 1904 (ev) which ended in 1966, after a mere 62 years, and that Aquino himself, as a Magus, replaced that 1966 Aeon with a new one and thus was entitled to the grade of Ipsissimus.

In regard to the term Ipsissimus:

> "[T]he seventh stage of the O9A Seven Fold Way was the stage of Immortal and, according to O9A texts, required the mortal to egress beyond their mortal life into the realms of the acausal. That is, no earth-dwelling mortal could claim to have reached the last stage of the Seven Fold Way, and which last stage - according to the distorted qabalistic [ten-fold] system used by all other non-O9A Western occultists - is that of Ipsissimus." *Evolving Beyond The Original Satanic Paradigm?* The 2019 text is included (p.181-2) in *The Seofonfeald Paeth*, https://theo9away.files.wordpress.com/2022/07/o9a-trilogy-print.pdf

In terms of the O9A Seven Fold Way - qv. (pp.8-15) of *The Seofonfeald Paeth* - one of the several different suggested representations (of archetypes, magickal workings and esoteric symbols) for each stage and each Aeon is:

| | Greek Archetype | Norse Archetype | Aeon | Associated Culture | Centre | Magickal Form | Symbol |
|---|---|---|---|---|---|---|---|
| | Individual $t_i u$ | | | Aeonic $t_c u$ | | | |
| Moon/ Sirius | Hecate | Thor | Primal c. 7000- 5.000 BC | | Urals/ Asia | Shamanism |  |
| Mercury/ Arcturus | Hermes | Loki | Hyperborean c. 5000- 3.500 BC | Albion c. 4.000- c. 2.500 BC | Stonehenge | Henges/ Crystals |  |
| Venus/ Antares | Aphrodite | Freyja | Sumerian c. 3.000- 1.500 BC | Sumerian c. 3.100- 1905 BC | Tigris | Trance/ Sacrifice |  |
| Sun/ Mira | Apollo | Balder | Hellenic c. 1.000- 500 AD | Classical c. 900 BC- 378 AD | Greece (Delphi) | Oracle/ Dance |  |
| Mars/ Rigel | Mars | Heimdall | Western c. 1.000- 2.500 AD | Western c. 1000- 2390 AD | Northern Europe | Ritual/ Word |  |
| Jupiter/ Deneb | Hera | Frigg | Galactic 2.500- | Sol III/ IV & beyond | | Star Game & beyond |  |
| Saturn/ Naos | Kronos | Odin | | | | | |

where the Stars - Sirius to Naos - refer to the seven boards of the O9A Star Game, qv. chapter III, *The Noetic Star Game*, of T*he Sevenfold Seeking And Noesis Of The Hebdomian Way* included (pp.18- 23) in *Order Of Nine Angles Subculture: A Complete Guide*, https://archive.org/download/subculture_complete/o9a-subculture-complete.pdf

{7} *Magick, The Sinister, Aeons, and The Psyche of The Folk*. 117 Year of Fayen. Included in Appendix I below.

{8} Mathieu Colin, *And the Devil Marches with Us: Aesthetics and Accelerationism in the Order of Nine Angles*, 2024, https://doi.org/10.1080/09546553.2024.2365749

{9} As noted in the 301-page 2019 compilation *The Seofonfeald Paeth*, https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

> "Insight Roles [...] are guides, and suggested because they have been shown, by experience over decades, to work in respect of practical learning both personal and Occult and thus in respect of enabling the attainment of wisdom. The individual is free to modify and/or evolve such suggestions as have been made." p.9
>
> § Join or form and become an active part of a political organization of the so-called "extreme Left" or of an "anarchist" nature whose aim is to replace, by political means, the current political status quo.
> § Join the Police or one of the armed forces and live the active life that such a profession entails.
> § Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.
> § Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.
> § Embark on a solo long-distance cycling expedition such as from Patagonia to Alaska." p.189

{10} The rites are given in Appendix II.

{11} Anton Long Interview, March 2023, https://archive.org/download/anton-long-interview-2023/anton-long-interview-2023.pdf

{12} *Mysterium: Beyond The ONA*, https://web.archive.org/web/20111222075843/http://antonlong.wordpress.com/mysterium-beyond-the-ona/

{13} https://archive.org/download/o9a-glossary-v7/o9a-glossary-v7c.pdf

{14} As noted in *Julius Evola, The Seven Fold Way, And The Corpus Hermeticum,* this older spelling implies more than the modern usage associated with the word 'craft'. https://sevenoxonians.files.wordpress.com/2022/10/evola-7fw-v7.pdf -

{15} Affidavit sworn by Special Agent Faye Stephan, assigned to the FBI New York Joint Terrorism Task Force, before Judge Stewart D. Aaron, Southern District New York, on the 4th June 2020.

{16} As Rachael Stirling noted in her 2021 monograph *The Peregrinations Of David Myatt: National Socialist Ideologist*,, by late 1998 Myatt had

> "rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living." https://sevenoxonians.files.wordpress.com/2021/12/dm-ns-ideologue-second-edition.pdf

The change was outlined in his essay *The Fundamental Problem* - published in issue number 30, dated March 109 yf (1998) of his *The National-Socialist* newsletter and his two-part *Revolutionary Fantasies*, the first part of which was published in issue 31 of that newsletter.

The two essays are included as an Appendix in *Concerning The Vindex Mythos,* available at (i) https://archive.org/download/reichsfolk-concerning-vindex/reichsfolk-concerning-vindex-v1.pdf and also at (ii) https://theo9away.files.wordpress.com/2022/11/reichsfolk-concerning-vindex-v1.pdf

{17} https://archive.org/download/almuqaddimah00ibnk/almuqaddimah00ibnk.pdf

{18} qv. *The Seven Fold Way Of The Order Of Nine Angles* (pp.8-20) in *The Seofonfeald Paeth*, at https://archive.org/download/o9a-trilogy-print/o9a-trilogy-print.pdf

{19} The Hebdomian Way is described in *The Sevenfold Seeking And Noesis Of The Hebdomian Way*, https://sevenoxonians.files.wordpress.com/2022/06/noetic-hebdomad-v5.pdf

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**Appendix I**

**Magick, The Sinister, Aeons, and The Psyche of The Folk**

**Esoteric Notes XXIX**

Essentially, magick - according to the Sinister tradition of the ONA - is defined as "the presencing of acausal energy in the causal by means of a nexion. By the nature of our consciousness, we, as human individuals, are one type of nexion - that is, we have the ability to access, and presence, certain types of acausal energy." [See Footnote 1] Thus, understood esoterically, an individual represents a willed-evolution: the potential to change and evolve by means of utilizing certain energies, with such change and evolution involving a bringing-into-being, or, more prosaically, a bringing-into-consciousness. That is, a making-conscious of what was hitherto "unknown", hidden and latent, both within and external to the individual. This making-conscious is the first step - the beginning - of genuine individual magick; the first stage of that Sinister Way one of whose aims is the creation of a new, more conscious, more highly evolved, individual.

The psyche of the individual is a term used, in the Sinister Way, to describe those aspects of an individual - those aspects of consciousness - which are hidden, or inaccessible to, or unknown to, the individual. Basically, such aspects can be considered to be those forces/energies which do or which can influence the individual in an emotional way or in a way which the individual has no direct control over or understanding of. One part of this psyche is what has been called "the unconscious", and some of the forces/energies of this "unconscious" have been, and can be, described by the term "archetypes".

Understood esoterically, an archetype is a limited presencing (a manifestation) of acausal energy, which presencing is limited in causal time. [See Footnote 2]

Fundamentally, the basic task of an esoteric Initiate is to make-conscious - to experience, know and understand - their own psyche, and this, in the beginning stages of magickal Initiation, is done by means of symbols and rituals, both hermetic and ceremonial. That is, the forces/energies, both archetypal and otherwise, are objectified, experiences and experimented with - hence such symbols and tools such as The Septenary System (of correspondences, including the Tree of Wyrd), the Tarot, and The Star Game. To complement this, the individual undertakes "Insight Roles" where they identify with a certain symbolic aspect or aspects, or rôle - and/or a certain archetype or archetypes - and thus experience, in real life, such energies, and their causal effects. One particular aspect, of course, is The Sinister itself, which is manifest in archetypes such as "The Magickian", The Mistress of Earth, and in Satan.

As stated in the MS *The Five-Dimensional Magick of the Seventh Way*:

> "All magick - external, internal and Aeonic - is but a means to apprehend, experience and presence acausal energies, and thus create/provoke Change. That is, the conventional magick of the Tree of Wyrd, of books such as Naos, of rituals, is but a beginning - through such things, the individual Initiate acquires experience and knowledge, and also develops as an individual: in terms of character. In the simplistic sense, they move, through the Grades, beyond "The Abyss", toward The Goal, which is the transformation of the individual and the emergence of a new type of being, beyond the Adept."

Furthermore, the archetypal energies which affect and influence an individual - a non-Adept - are, according to The Sinister Way of the ONA, both personal/individual, and related to the Aeon during which the individual lives. In addition, some of the personal archetypal energies which are manifest, or which can be manifest, in the psyche of the individual, are related to the living-being which is the folkish culture of the individual. Thus, in order to properly progress along

The Way toward Adeptship - in order to evolve as an individual - the individual needs to understand, and work with, such particular energies.

**The Folk Psyche and Folkish Archetypes**

By virtue of being a nexion, an individual is connected to the causal presencing that is Nature, and to those living-beings which are manifest in Nature. One such living-being is the folkish-culture, the folkish-psyche, to which they belong - from which they have come-into-being, as an individual. [See Footnote 3] Basically, this is just a precise way of understanding that all non-Adepts are, or can be or will be, influenced by various unconscious archetypal forces deriving from their ancestors, and their ancestral culture (or way of life) and that, whether they know or not (and they mostly do not know) they are connected to such living-beings. Generally, such a connexion (both unknown and made-conscious) is positive: that is, it tends towards an affirmation of life, and provides the individual with access to certain energies which are beneficial to them.

Furthermore, it needs to be understood that magick as a Way is neutral - that is, it can be used (or more correctly can be assumed, by those individuals below the stage of Mastery, to be so used) to either aid or harm such connexions, such Earthly living-beings, as human beings are connected to and from which they have emerged, such folkish-culture and folkish-archetypes.

In practical terms of self-development and evolution, an individual can greatly benefit from knowing, and from direct involvement with, their folk psyche and folkish archetypes: and this is especially true when the stage of Adept is reached and Aeonic workings are undertaken.

**Aeons, Civilizations and The Presencing of Acausal Energy**

An Aeon - according to the Sinister Way of the ONA - is a particular presencing of certain acausal energies on this planet, Earth, which energies affect a multitude of individuals over a certain period of causal time. One such affect is via the psyche of individuals. This particular presencing which is an Aeon is via a particular nexion, which is an Aeonic civilization, which Aeonic civilization [See Footnote 4] is brought-into-being in a certain geographical area and usually associated with a particular people, or folk.

An Aeon can thus be considered to be a type of acausal being [See Footnote 5] manifesting in the causal, and, as such, has certain archetypal energies associated with it: that is, it can to a certain extent be "re-presented", or apprehended, via causal-thinking, in terms of certain symbols, archetypes, abstractions, myths, rituals, and so on. The living-being which is an Aeon is thus "born", lives for a specific period of causal time, and then "dies", as, of course, do the archetypes associated with such an Aeon. Each Aeonic civilization can - according to limited causal-thinking - be described, or re-presented, by a particular mythos, which mythos is a limited causal apprehension of the life-force, of "the soul" or psyche, of the Aeon from which that civilization derives.

Hitherto, we human beings have lacked the ability to affect Aeons and thus Aeonic civilizations. That is, as stated in the MS *Aeonic Magick - A Basic Introduction*:

> "All the individuals associated with a particular civilization - unless and until they attain a specific degree of self-awareness [variously called 'individuation' and 'Adeptship'] - are subject to or influenced by their psyche.
>
> This psyche draws its energy from - is determined by - the civilization and thus the aeon. In practical terms, the psyche is a manifestation of the acausal energy that creates/created the civilization..."

However, magick - correctly understood and correctly used - is a means not only of personal development and personal understanding (a freeing from psychic, archetypal, influences and affects) but also of evolving to the next level of our human existence where we can understand, and to a certain extent control and influence, supra-personal manifestations of acausal energies, such as an Aeon, and thus cause, or bring-into-being, large-scale evolutionary change. Such understanding, such control, such a bring-into-being, is Aeonic Magick.

Aeonic Magick is the magick of the Adept and those beyond: the magick of the evolved human being who has achieved a certain level of self-understanding and self-mastery and who thus is no longer at the mercy of unconscious psychic, archetypal, influences, both personal/individual, and of other living-beings, since as the folk, and Aeons. According to the sinister tradition of the ONA, there have been five Aeons, including the current Thorian (or "Western") one. The current Aeon is, however, unique - for it has, in the last hundred years or so, suffered from a distortion of its life-force, a distortion of its soul. This distortion has been somewhat simplistically and rather graphically described as akin to a "viral infection" which has modified the behaviour of the peoples of the civilization through changing, modifying, and in some cases supplanting, the natural archetypes of the Aeon. In the esoteric sense, this distortion, this infection, can be understood as a natural process affecting our evolution - a consequence of that evolution itself, and such an infection could have certain undesirable consequences for our evolution, and for our ability to free ourselves from those viral forces which are, in essence, de-evolutionary. That is, this distortion, this infection, represents a challenge to the Sinister Way - to magick, to the alchemy of evolution itself.

Thus, one aim of Aeonic Magick is to counter this Aeonic distortion through various sinister strategies; another aim is to consciously bring-into-being a new Aeon: one which will allow us, as human beings, to evolve and fulfil the potential latent within us.

There is thus a real war occurring at present, part of which is magickal, Aeonic and supra-Aeonic: a war, battles, between those who represent the genuine wisdom and understanding and freedom and life-enhancement which genuine magick (with its presencing of the acausal) brings, and those who represent what is fundamentally de-evolutionary, limiting, enervating and stiflingly causal, and who are manifest through and in the distortion of the

Thorian Aeon. [See Footnote 6]

**The Sinister Way**

In essence, all genuine magick is Sinister because it is Change: a move-toward a new bringing-into-being. A re-ordering in the causal. That is, it is a presencing of the acausal - from which all that is evolutionary and life-affirming arises.

However, to work - to affect evolutionary Change - such presencings have to be based upon, to manifest, to use, what-is acausal: that is, there has to be a knowing, an understanding, of the acausal as the acausal is. Without this knowing, this understanding, there has been, is and will be only the delusion of self and at best a stasis and at worst a return to the thralldom of the past

Anton Long
117 Year of Fayen

Notes

(1) q.v. the MS *The Five-Dimensional Magick of the Seventh Way*. For a basic discussion of causal and acausal, see *Chapter 0, A Theory of Magick*, in *Naos*, and the MS *Aeonic Magick - A Basic Introduction*.

(2) It needs to be understood that the ONA uses such terms as psyche, and archetype, in a particular and precise esoteric way, and thus such terms should not be considered as being identical to those used by others and defined, for example, by Jung.

Thus, esoterically understood, an archetype is a particular causal presencing of a certain acausal energy and is thus akin to a type of acausal living being in the causal (and thus "in the psyche"): it is born (or can be created, by magickal means), its lives, and then it "dies" (ceases to be present, presenced) in the causal (i.e. its energy in the causal ceases).

(3) Such connexions, such living-beings as the folk and the folkish-culture which derives from the living of such a being, are only what-are, on this planet where we dwell. That is, they are aspects of Nature: they correctly describe the reality of how the acausal is presenced, in the causal, on this planet, through that living-being which is Nature. In a simplistic descriptive sense, such folk-beings are among Her descendants, her "sons and daughters".

Furthermore, there is a symbiosis involved in such connexions - or, rather, there is now a symbiosis involved as a result of our natural evolution of will and consciousness; a symbiosis between us, our folk-beings, and with Nature, as well as with the Acausal beyond Nature.

(4) To be precise, this nexion is "a culture" which itself is a living-being, a spawn of a particular Aeon, with the Aeonic civilization itself being a by-product, a manifestation, a stage, of this new culture. However, the general term civilization will be retained, although such Aeonic "civilizations" such be understood in such a context. Also, note that what is referred to is an Aeonic civilization - not just a "civilization". q.v. Aeonic Magick - A Basic Introduction.

(5) For a basic introduction to "acausal beings" refer to the MS Advanced Introduction to The Dark Gods: Five-Dimensional Acausal Sorcery which explains the nature of the acausal-thinking (or, more prosaically, the

"esoteric/magickal" thinking) that is required to begin to understand such beings: to apprehend Them as they are. In addition, it needs to be understood that, as explained in many other MSS, there are many and varying types of acausal entities, or acausal beings or acausal forms of life. Some exist solely in the acausal; some can manifest in some ways in the causal, with some such causally-manifesting beings - or forms of life - being in symbiosis with the causal (or rather, in symbiosis with causal life-forms) and thus "dependant" on them to some extent. Some such dependant symbiotic acausal beings may cease to exist (in both the causal and the acausal) when their energy fades and "dies", while others may return to the acausal to leave only a dead causal "shell" or "shells".

Further, it should be obvious that the majority of such acausal life-forms cannot and should not be conceptualized in an anthropomorphic way, bound and limited as such conceptualizations are by causal Time and causal Space.

(6) The distortion has been, exoterically, described as "Magian": as representative of a particular ethos.

°°°

Source:

https://archive.org/download/o-9-a-website-archive-2012/O9A-Website-Archive-2012.pdf

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**Appendix II**

**The Rites of Internal Adept And The Abyss**

**Internal Adept**

The rite exists in two forms, one lasting three months, the other six months, and it is up to the candidate to decide which one they will undertake, and whether or not they (i) will build their own shelter and procure their own food by fishing, hunting, and gathering, or (ii) take a tent and sleeping bag and purchase on a monthly basis such food supplies

as may be needed from a locality situated at a suitable walking distance (c.10 miles). Whatever length of stay or means of shelter and food is chosen the candidate can only take what they can carry on their own back.

The task is to live alone in an isolated, wilderness area for the specified period with no contact with the outside world (except the little necessary if monthly supplies of food have to be bought) and without any modern conveniences (save for a tent and sleeping bag if required), with no means of measuring time (such as by a clock or watch), using only candles [in a lantern] for night-time illumination, and having no communication devices (such as a mobile telephone) and no means of reproducing music or any other form of entertainment.

The rite is to live in such a simple way for the specified period, and it is recommended that the candidate keep a journal to record their thoughts, feelings, and imaginings.

**The Abyss**

The rite begins at the first full moon following the beginning of a propitious alchemical season – in the Isles of Britain this was traditionally the first rising of Arcturus in the Autumn. The rite, if successful, concludes on the night of the following full moon.

The rite ideally occurs in an isolated underground cavern where or near to where water flows, and in which location the candidate dwells alone for the whole lunar month, taking with them all that is required for the duration of the rite.

Ideally, the water should be suitable for drinking. If such an underground cavern cannot be found, then a suitable alternative is an isolated dark cave – with, if necessary, its entrance suitably screened to avoid an ingress of light. The only light is from candles (housed in a lantern) and the only food is bread and cheese.

The food and/or the water required for the duration can be either brought by the candidate at the beginning of the rite, or provided and left (without any contact being made) on a weekly basis by a chosen member of their family kindred or by their mentor if they have one. No means of communication with the outside world should be brought; no timepiece, mechanical or otherwise, is allowed; and no modern means of reproducing music nor any other means of personal entertainment are allowed.

The candidate should arrange for a trusted person to enter the cavern at the next full moon to return them to the world of living mortals. This traditional rite has no structure, and simply involves the candidate living alone in such a location for a lunar month and trusting a member of their family kindred or their mentor to inform them when the rite is over.

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